eaſe. For vnder what colour would you at this day, in a forreine land, fight againſt a Religion which theſe thirtie yeares haue beene tollerated in your owne Countries. Rather bee you a beholder of the ſtorme that beateth and tormenteth the ſea of France: expect the iſſue of that tragedie: either, if you bee ſo deſirous to purchaſe reputation, conuert your meanes and forces towarde your father in lawe the king of Spaine, for the recouerie of the low Countries: and, reſembling the phiſition, which comming to the ende of the ſickeneſſe, is vſually the happieſt, and carieth away the credite of the cure, ſith the Duke of Alua, the great commaunder, and the prince of Parma could not yet atchieue the victorie, get you the honour of finiſhing it: ſo doing you ſhall trauaile in a better title, and your weapons ſhall bee more honourablie and better employed, beſides that you ſhall not incurre the vice and reputation of ingratitude to your benefactors: you ſhall warrant your poore ſubiects from the affliction and oppreſsion that warres doe vſuallie bring. And if zeale of Religion doth lead and ſo mightilie mooue you, you may there fight againſt contrarie Religions which haue beene long there, and are in diuerſe points different from yours. There ſhall you find the Engliſh, againſt whom the Catholike Maieſtie is at open warre, who durſt fauor and vndertake the protection of the Hollanders and Zealanders, who firſt offering themſelues to the French king (who was more religious and carefull in keeping his league and peace with Spaine) were refuſed. For my part I will pray vnto the Creator for the proſperitie and encreaſe of your highneſſe, as

*Your moſt humble and moſt obedient ſubiect and ſeruant.*

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*Your moſt humble and moſt obedient ſubiect and ſeruant.*

# ADVISE, GIVEN BY A CATHOlike Gentleman, to the Nobilitie & Commons of France, to ioyne together, and take armes ſpeedily (by commandement of the King) againſt theeues and robbers, which are now abroade ruining the poore people: Setting downe an order and policie how they ſhould take armes, to auoide all diſorder and confuſion amongſt them.

*Whereunto is adioyned,*

A declaration publiſhed by the Duke de Mont-pencier for the reclaiming of the Cleargie and Nobilitie of Normandie, vnto his Maieſties obedience, &c.

With certaine newes of the ouerthrow of the Gautiers, and diuerſe other rebels againſt the French King, by the ſaid Duke of Mont-pencier, on the ſixt, and on the twentieth daie of Aprill.

1589.

Tranſlated out of the French into Engliſh, by I. Eliote.

LONDON
Printed by Iohn Wolfe. 1589.

# Aduiſe giuen by a Catholike Gentleman *of France, &c.*

ALthough few daies ſince, I ſet forth a booke in print, containing foure Chapters, in the which I did at large aduertiſe my countrymen of France of that which they had to do, in this dangerous time of reuolting: yet ſeeing their ruine to draw nigh daily, and that the greateſt harme falleth chiefly on the Nobles, and on the poore peſants, who as it were vtterly ruined and vndone, remaine benummed, not able to helpe themſelues anie thing at all, poore men, beeing vtterlie ſpoiled of the forces that God giueth them for their maintenance & defence, I haue bethought my ſelfe, to open them a way, and to aduertiſe them once againe, how they may liue peaceably one with another, and to ſet them downe the meanes, howe they may diſturbe and hinder the quartering & cantonning of this ſtate, that to their great preiudice, ſo many go about. It is then to you, my Lords of the Nobilitie, and to you poore Countrie people, that I addreſſe my ſelfe, labouring to make you knowe, how both your intereſts go in this matter, and that you muſt not now forſake one another (as you doe) conſidering that now you haue need to ioyne your forces together, for your common ſafegard & defence.

It is to you, I ſaie, that I ſpeake, Nobilitie of France, but yet more particularly to you, pore countrimen, full of affliction: for you make my ſoule full of pitie and compaſsion, ſeeing you beaten, pilled, and ranſomed by the ſouldiers of this time on the one ſide, and ſeeing you on the other ſide pinched and gnawed to the very bones by theſe Townes-men, which laughe in their ſleeues, and make a ieſte, beeing ſafe themſelues within the compaſſe of their walles, at your miſerie and calamitie. You are the cauſe that the teares trickle downe from mine eies, when I conſider howe all the worlde doeth coſin and deceiue you, and when I ſee none that doo take in hande to defende your cauſe: to bee ſhort, you make mee die for verie ſorrowe, ſeeing you onely beare the burthen of the greateſt parte of miſeries, that haue chaunced to light on this deſolate kingdome. For although God hath made mee a Gentleman borne, and that I ſee thoſe that are of the ſame qualitie, menaced to haue their part of the ſame dommage that you ſuffer, yet muſt I needs pitie you a greate deale more then them, for that a great parte of them haue beene ſo miſerable, as to helpe to worke their owne miſchiefe, and procured yours beſides, by the rebellion which they haue practiſed againſt their king: they had wit and vnderſtanding to know that they did ill, and neuertheles ſuffered thēſelues to be blinded through their ambition & auarice, wherwith their aduerſaries verie craftilie ſerue their turne, to draw them to their partie: ſome of them toke money, other ſome contented themſelues with vaine promiſes, that they

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ſhould haue ſome dignities and honorable charges: but thoſe are yet poſſeſſed of them, whom the king hath thought good to place therein: and with theſe baites and deceitfull perſuaſions of the mutinous preachers(which are nowe infinitely ſcattered ouer this Monarchie) were they induced to offend God, to hurt their Prince, the libertie of their Countrie, their poſteritie, their particular friendes, and by conſequent their reputation, without the which they are vnworthie of the title of honour, that they beare: ye poore men did not offend vppon a iollitie, as they did, but if you haue borne armes for theſe rebellious perſons, you haue done it onely following the exãple of your vnaduiſed ſuperiors, who haue made you beleeue, that it was the only means to aſſwage the vehemency of the euil that did afflict you, & in that you haue done as he, who (feeling him ſelfe vexed with anie grieuous diſeaſe) taketh euerie thing that is proffered him in likenes of a remedie or medicine, although it be ſometimes verie poiſon or death it ſelfe: ſo you thought that they were skilfull Phiſitions, who knowing your diſeaſes woulde heale them, & they are but counterfait fellowes, that making their profit by your diſeaſe, ſeeke to make it incurable, & to poiſon it: and that this is moſt true, you ſee that after they haue named the good medicines needefull for you, they haue applied other that are cleane contrarie, bringing you no eaſe or comfort at all thereby, as they did promiſe you, but ſo made your woundes to rankle, and growe more grieueſome and painefull vnto you dailie.

My friends, it is now high time, that you reſolue your ſelues to withſtand the tirannous proceedings and pretences of thoſe, who haue hetherto deceiued you with faire promiſes, to make you conſẽt to their eſtabliſhing & your own ruine: it is now high time or neuer, poore people, that ye go about to ſeeke ſome remedie for the euil you ſuffer: & I can ſee none more fit for you, thẽ to take armes, not with a confuſion & diſorder (as ſome amongſt you haue done alreadie) but with ſome good pollicie, in vniting your ſelues together vnder the obedience of your King, & ioyning vnto you ſuch Gentlemen, as you ſhall find deſirous of your good: for euen as in extreame diſeaſes, it is requiſite oftentimes to vſe extreame remedies: ſo the oppreſsions that you feele, being too rigorous and violent, you muſt needs disburden your ſelues of them by a forcible and violent endeauour; and this is the reaſon, why I would haue you to take armes, according to the order that I ſhall ſet downe anone, and not to ſuffer your ſelues to bee blinded and deluded by the faire promiſes of the Lorraine Princes and their adherents, for they are thoſe counterfait Phiſitions, that I ſpake of euen now, vnto whom the prolonging of your maladie is profitable. In the beginning of their reuolt, they made you beleeue by their bookes made for the purpoſe, and by the Sermons of their Apoſtaticall preachers, that they Catholikes had then great need to conclude a league & alliance among themſelues, to ruine the heretikes, & to preuent the ſucceſsion of anie heretical Prince after our king, leauing out, I warrant you, nothing that might make to confirme this propoſition, & to

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make it be liked of al that they could. Which propoſition is verie good, and moſt expedient for all Catholikes, if the effectes were correſpondent to the wordes: but in ſtead of making an vnion of Catholikes, they haue vſed this holie pretext, to haue a caſt onelie at the king, & to diuide the Catholikes by this meanes into ſides, bringing in by this diuiſion al the diſorder and riot that you ſee at this preſent in this Monarchie, & that yet you are like to ſee, if God put not to his helping hand ſpeedelie. This is the cauſe that the Catholiks are now diuided, and at variance among themſelues, & that the honeſter ſort call this league an vnion of rebels, and a faction of conſpirators: & the reaſon why they call it ſo, is, becauſe they haue ioined their drifte to reforme the eſtate, with the pretext of the holie League, whereby they haue plainly medled with the king, and called his authoritie in queſtion, that which the more vertuous and honeſter ſorte cannot allowe, for that (as I haue ſaid before, in the ſecond Chapter of the book that I haue already ſet forth, and as I will ſhewe you hereafter more at large) is not permitted of God: & ſee for certaine that which hath cauſed all true Catholikes to hate & contemne this league & alliance, although they neuer found one word of truth in all that the Lorraine Princes promiſed, beeing the firſt authors of this conſpiracie. They haue ſworne and proteſted to you (to encourage you, & to make you thinke well of their factious fetches & proceedings) that they wiſh the ruine of heretikes, and vnder this falſe pretence they haue attempted againſt their King. They let their armies take vp the beſt places of

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this Realme, and lodge themſelues and their ſouldiers, where neuer anie ſouldiers came before, and the profit that you reape therby is, their troupes of ſouldiers are round about your Cities; who vſe and entreate you as Turkes, and not as their Catholike brethren, they promiſed to cauſe the Kings ſouldiers to kepe good rule, & yet you neuer ſaw more deteſtable theeues, then theſe that go to the wars now for thē: theſe are, ſay they, Catholiks of the holy League, & yet they force women, they rauiſh the daughters of Catholiks, they beat Prieſts, they priſon thē, & hang them vp by the heeles, to make them giue money: they warre, ſaie they, to ruine heretikes, which haue retired themſelues into their houſes, & to cleere the Countrie of them, but if anie one ſhewe a countenance, as though he would defend himſelfe, they let him alone, and ſeeke but thoſe that are without all defence and cannot reſiſt, and ſpecially aboue all, thoſe that are full of money, who haue reconciled themſelues within the compaſſe of the Church, and are retired vnder her protection and ſafegard, thoſe are they that they ſeeke, they take them firſt: he that embraceth the Church, with them hath no better aſſurance, than he that renounceth her: It is inough to be an heretike (ſay they) if a man haue at this preſent a good purſe, and a naughty ſwoord: they made an abatement of taxes to be proclaimed, but for euery penny that they haue abated, they make it coſt a crowne: for in many places they haue begun to leuie and taxe for the maintenance of their forces, & for the munition of their fortreſſes: in ſumme, ſee how they haue performed nothing of all that they promi-

promiſed, and ſo farre are they from leauing their fellonie and rebellion, that they doo what they can, euery daie to make you commit their deteſtable inſolencies and villanies. The Duke of Maine in ſtead of going to beſiege Niort, that the Hugonites haue taken in, ſpeaketh of nothing but aſſailing his King, if he could aſſemble but forces ſufficient: his adherents cauſe now to be proclaimed in diuerſe Prouinces (and chiefly in Normandie) that the peſants and Countrimen haue to arme themſelues, without anie leaue or conſent of the Nobles, who are not of their ſide: and they ſaie it is for the defence of the common people. Know you what craft and ſubtiltie they meane? euerie one of them which hath a good place already, hath no leſſe hope than to make himſelf ſoueraigne Lord of the Biſhopricke, Bailywicke, and Vicountie, where his fortreſſe is ſituated, yea, and to climbe higher if opportunitie ſerue, and for this occaſion they would be ridde of thoſe Gentlemen that dwell neare them, of whom they cannot be aſſured: but hauing no forces ſtrong inough to ſet vpon thē, they will make at your coſtes and deniers a company in euery hundred and vicounty at the leaſt of twelue or fifteene hundred men well armed, and hauing once armed you by the helpe of your owne purſe-ſtrings, and appointed Captaines and gouernours ouer you at their owne deuotion & pleaſure, they ſhal win quickly a great number of you to thē, who ſhall ſerue their turne to kepe the other vnder, and to ruine (if they can) euery one, whom they thinke is not for them, from whō, they thinke, you might haue ſome aſſiſtance, when you ſhould be a weary of ſupporting

their tyrannie; and euen as they haue ſet a great part of the Nobilitie together by the eares, ſo will they doo you to: that this is moſt true, ye ſee alreadie the great diuiſion that is happened amongſt you, and how in diuerſe places your next neighbours haue murthered one another in taking of partes, where they are diuerſlie affected, and when you ſhall be armed and ioyned together vnder theſe Leaguers themſelues, and when you ſhall haue helped to eſtabliſh them to the preiudice of good Catholikes, the Kinges true and faithfull ſeruantes: to bee briefe, when they ſhall be ſetled peaceablie in their gouernments, doubt not, but yee ſhall fall into greater miſerie then ſo, for the ambition wherewith they are carried headlong (receiuing no limite) will bring them on to warre one againſt the other, and euerie one will labour to make himſelfe greater by ſuppreſsing his neighbour, and truſt vppon his intelligence that he ſhal haue with forain Princes, in the meane while that theſe Princes of Lorraine ſhall iarre with thoſe that they ſhall finde able to aunſwere them: and as you ſee euerie Prince of Lorraine ſeeketh to haue as good parte in the Cake as another, and will not referre all that they doo to one ſole mans authoritie: euen ſo, if you looke neere into the matter, do there adherents alſo, for euerie man thinketh hee hath as good right to haue a peece, as the Duke of Maine to haue all the whole himſelfe.

The chiefe gouernours amongſt them doo ſaiſe vpon the receit of taxes for themſelues in euery quarter, and vſe them, as if they were their owne proper, they graunt out Commiſsions as they liſt, to leauie ſoul-

ſouldiers in their owne names, they enroll and caſſere whome they liſt, they fetch downe the bels out of the Church ſteeples to caſt them into Cannons, they take vp and diſmiſſe ſouldiers, as they thinke beſt, they giue protections and ſafegardes as they pleaſe, they ſet priſoners at libertie, and they entertaine gardes for their owne bodies, at the charges of the poore people: and to be ſhort, they do all things as ſoueraigne Lordes and maiſters, and depende no more of the name of their Catholike Princes, but in this onlie that they find commodious for their own eſtabliſhment: and in deede ſome I knowe amongſt them, who counterfait to take part with theſe Lorrainiſtes, and yet haue intelligence with forraine Princes, whome they thinke allianced vnto them for their priuate gain, to hope for the deſtruction of this eſtate.

See, poore people, how theſe rebels by their vnſatiable ambition haue builded their owne ruine and yours together. See how they kindle amongſt you the fire of a perpetuall ciuill warre, and how they ſpoile you by that meanes of the peaceable traffique, that you ſhould haue in your owne Countrie by the concourſe of Marchantes from euerie place, abridging you thereby of the libertie of humane ſocietie: and this is all the good you ſhall get, to take armes vnder their authoritie, to helpe them to quarter out this Realme for themſelues: to bee briefe, this is the verie meanes that they haue found out, to become maiſters of your perſons and of your goods: but they feare that your Lordes and you are ioyned together to hinder the courſe of their

pretences , and to ſet you at variance, to make you malcontent with the Nobilitie, they perſwade you to take armes, without euer crauing anie aſsiſtance of anie Gentleman, if hee bee not one of their owne broode and conſpiracie, promiſing you that you ſhall not need to care, they wil ſaue you harmeleſſe, and that you ſhall be no more pilled and taxed ſo long as they ſhall haue the ſtronger partie, but by them and their companions: but after that you haue forſaken once your good gouernours and Lordes, and ſhall bee in diſgrace with the greateſt parte of the Nobilitie, (whome their honour and loialtie haue ſworne enemies to this faction) God knowes, howe they will force you to contribute to thoſe things that they ſhall haue neede of, and howe cruelly they will deale with you, when they haue taken from you all power to reſiſte their tyrannie. Refuſe , I beſeech you, to arme your ſelues in this manner, oppoſe your ſelues to the pernitious pretences of theſe Leaguers , and followe not the example of thoſe of the Chappell of Gautier in Normandie: for all things done without order, are alſo done without reaſon, and that which is done contrarie to reaſon, hath for the moſt parte an euill iſſue, and cannot proſper long. The Gautiers toke armes, asking no leaue of their ſoueraigne Lordes, eſtabliſhing amongſt themſelues neither rule, policy, or anie good diſcipline of war, and yet not content with that, were they ſo ſhameleſſe and impudent (as it was told me) to haue giuen forth, that they would conſpire and laie their heades together againſt the Nobilitie , wherein notwithſtanding they ſhewe

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their groſſe ignorance and want of iudgement: for truely there is no realme in the whole world, where the Gentlemen haue more aduantage ouer the peſants, then in France, and I will tell you the reaſon, to the end that you may knowe, that you cannot well attempt any thing without the nobilitie, and that you are not able to holde out, hauing once warre againſt them. Firſt, you muſt graunt me, that it is not an eaſie thing to attempt againſt them, but they ſhal be by & by aduertiſed, by reaſon of the great number of them, and for that you haue no familiaritie with them, nor acceſſe vnto them, and by reaſon that they are lodged within their ſtrong Citadels, caſtels and houſes of defence, within the which you haue none intelligence at all, and whether you frequent verie ſeldome: and againe they neuer goe into the countrye, nor depart out of their fortes, but verie well mounted, very well armed, and well accompanied, and you are but footemen, & cannot keepe alwaies together, but you ſhall be greatly combred, and turmoiled. But if you conſpire againſt them indeede, & they perceiue it once, what ſhal you gaine by that? You haue no places of defence, no cānon to batter, no man to teach you how you ſhould make your approches at an affiege, howe you ſhould place all kinde of batteries, how you ſhould make your trenches, how you ſhould cut off a wing or tayle of an armie, how you ſhould ſet in order your maine-battell, and how you ſhould chooſe out a fitte place for your fight: you haue no cauallery: you haue amongſt you neither generall of the field, martiall, maiſter of the campe, nor maiſter of the Artillerie: and to con-

clude, you haue no bodie at all that can teach you howe to march like men of warre, and ſo you can be, whē you haue al done, but a ſort of peſants in armes, and clownes in ſouldiers coates, amongeſt whome falleth out for the moſt part diſorder and confuſion, euen then when you ſhould do ſome good exploite: ſo that we ſee dayly by experience, that one hundred vnder good conduct ouerthrow a thouſand of this baggage race: and to ſay, that in time theſe peſants woulde make good ſouldiours: admit that, yet that woulde helpe you nothing: for ſouldiours will neuer take armes for peſants agaynſt the Nobilitie: for that the true ſouldiour retayneth the nature of a Gentleman, and the Gentleman is not properly, and ought not to bee more then a ſouldiour, and a man at armes in his perfection. None were made noble anciently in this monarchie, but ſouldiours of marke, who had made proofe of their valour, ſo that as ſoone as anie of you ſhall feele in himſelfe the leaſt ſparke of the nature of a ſouldiour and man at armes, he will forſake you ſtraight, to go to your enemies, and ſo you ſhall but make roddes for your owne tayles. We reade in the Chronicles, that in the raigne of king Charles the ſixt, the peſants and the handicrafts men of Limoſin and of Poictou, did riſe in armes againſt the Nobilitie, who were hanged, almoſt euery one, & put to the ſword by the Duke of Berry, and by the Nobles of theſe three Prouinces. This one example, with that I haue alledged alreadie, ſhall bee ſufficient to learne you, that it is impoſsible by this meanes to preiudice greatly the Lords and ſeigniours of your countrie

trie,& alſo ye may ſee al they that euer haue attempted the like,what il ſucceſſe they haue had,except the Switzers onely? but it was an eaſie matter for them, becauſe their Gentlemen had no fortreſſes, no engins of warre, no ſouldiours at cõmandement, none other weapõs but ſuch as peſants vſe,but kept themſelues for the moſt part pel-mell within townes and Boroughes with the peſantes, beeing little difference at all betweene them, which gaue great aſſurance and facilitie to theſe vile peſantes to conſpire agaynſt thoſe,who were not noble but in name onely.

My friends, I beſeech you then, follow mine aduiſe, humble your ſelues before the Lords & Seigniours of your Countrey, praying them to haue pitie and compaſsion vpon you, and that they would now aſsiſt and aide you:beare no armes without their conſent, or at the leaſt without leaue and conſent of ſome of them,and of ſome of thoſe of the honeſter ſort,and aboue all things, my louing friends (whatſoeuer men may ſay vnto you,) keepe alwayes the faith and loyaltie, that you owe vnto your king: oppoſe your ſelues to all theeues and robbers which march cõtrarie to his commaundement, who obſerue not the lawes of his Maieſte, and care not a ruſh for the decrees of his Nobilitie: for ſo our preachers preach vnto them, and commaund them to do at this preſent day: but for Gods ſake conſider, in ſtirring vppe (as they doe) the Nobles to rebell agaynſt their King, and the Commons agaynſt the Nobilitie, they doe nothing but ouerthrowe all good lawes,and confound all good policie. In verie

rie deed it were lawfull for Gentlemen to take armes agaynſt their king, and for the commons to conſpire agaynſt the Nobilitie, if you can ſhewe them where God commanded it: for we muſt obey him aboue all. But if he forbid vs to to doe it, either we are verie Atheiſts, or elſe we muſt beleeue that he cannot teach vs to walke in his wayes and ſtatutes: yea marie, but here ſome of our rebelles will replie and aske: who can teach vs better the will of God, then our mother the holy Church his ſpouſe? We are not the children of God, if we be not the children of the Church, and the Church will not acknowledge vs to be hers, if we obey not her commaundements: as for vs, we beleeue that we walke in Gods lawes, when we follow the Church, the which teacheth vs to doe thoſe things which we doe. Alas! poore friend, the eyeſight of thine vnderſtanding, blinded with the craft of thy verie enemies deceyueth thee. Thou takeſt the ſhadowe for the bodie: that which thou calleſt the Church, is not the true Church, the ſpouſe of our Sauiour Ieſus Chriſt: it is but a part of his officers, which are but men full of frailneſſe, and ſubiect to corruption and many infirmities, who haue beene ſuborned by others and led cleane out of the right way of the Church: are but corrupt and naughtie men, who being once made miniſters of God, are now become the miniſters of the deuill: and the reaſon why, becauſe they treade the lawes of God and of the Church vnder their feete, and make lawes and decrees at their owne pleaſure, following their inordinate and vnbrideled luſts and paſſions, and nothing els. There is great difference

ference betwixt the ſweet mildnes of the Church, & the outragious vehemencie and heate of this rabble of wicked Doctors, whom thou doeſt take heere for the bodie of the whole Church. They ſaie, that the King hauing impriſoned the Primate of Lions, and cauſed the Cardinal of Guiſe to be ſlaine, is no more the child of the Church, but that he is baniſhed and excommunicate out of the Church, that hee hath touched two that are Gods annointed, and laide his hands vpon two chiefe rulers of the Church, againſt his faith and promiſe made, and that hauing fayled & broken promiſe, his people are not bound to obey him anie more, & that all that aſsiſt him are alſo caſt out of the Church, and out of the vnion of Catholikes. Vnto whom I anſwere, that they are themſelues out of the Church, for that they do not agreeable to the commandements of Ieſus Chriſt, of his Apoſtles, and other his Saintes, which haue written and preached his word, who haue bin the true Miniſters of his Church. The Church is our true mother and not a ſtepmother, as they would perſwade vs, ſhe is full of pittie, and mercifull to her children, deſiring and ſeeking their ſaluation, euen then moſt of all, when they haue done amiſſe, ſhe ſhewes them gently their fault, ſhe calleth them to repentance, and waiteth on them, ſhe vſeth no kind of rigorous correction towards them, ſhe keepeth her doore alwaies open for them to enter in that ſekener: on the contrarie ſide, theſe her officers, at the leaſt, theſe of the league and conſpiracie of rebelles doe ſhut her doore to all that would enter in, if they bee not partakers of their faction. They refuſed at the laſt Par-

hament holden by the three general eſtates at Bloys, to receiue into the Church the Countie of Soyſſons, one of their lawefull Princes, who came vnto them, the teares dropping downe from his cheekes, confeſsing that he had done amiſſe, crauing pardon of God and of the Church, for that hee had a lyttle while aſsiſted the Hugonites, repenting himſelfe thereof from the bottome of his heart. The Church forbiddeth vengeance, and reſerueth it to God: and yet they full of rage and furie, will reuenge (if they can) the death of two men, who haue peraduenture very wel deſerued it. The Church for no crime whatſoeuer, condemneth anie perſon to die, and yet theſe men repleniſhed with rigour and crueltie, would indite the Countie of Soyſſons and other Catholikes, who aske euery day pardon of God and his Church, for hauing taken armes, to their great griefe, againſt their Catholike brethren. They crie *Crucifige, crucifige*, after this young Prince, becauſe he hath (ſaie they) drawen his ſword vppon Catholikes, and theſe ſeditious fellowes, whome they allowe of and maintaine in their Sermons, ranſome, beſiege, kil and maſſacre good Catholikes (be they neuer ſo good liuers) if they refuſe to beare armes againſt their ſoueraign Prince. And albeit they cannot proue that ſuch fellonie and riot is commanded any where by God or his Church, yet they holde it an hainous crime to ſpeake well of the King, or to praie to God for his maieſtie. The Church commaundeth vs to praie to God for our enemies, and theſe Leaguers will not praie ſo much as for their King, ſo full of impietie are they: although that it be expreſly comman-

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ded of Gods owne mouth, and accuſtomed from the beginning in the Church. The ſeruantes of God, ſayth Saint Paul, writing to the Corinthians, muſt bee humble to euerie one, fitte to teach, ſuffering and abiding patientlie the wicked, gentlie inſtructing thoſe that are out of the waie: and our Church men are cleane contrarie, arrogant, rigorous, impatient, ſeditious, and rebellious to their King. The Church (as Saint Auguſtine ſayth) doeth excommunicate no perſon before hee bee called to the confeſsion and ſatiſfaction of his fault, and before ſhee haue hearde, what hee can ſaie for him ſelfe: and yet our godlie Preachers curſe their King (although they cannot doo it) for the death of the Cardinall of Guiſe, hauing not yet hearde what reaſons hee can alleadge to iuſtifie himſelfe, the which are peraduenture more tollerable, then they thinke they are. They ſaie, hee hath put to death a chiefe Prelate of the Church, ouer whome neither he nor anie of his had anie power or iuriſdiction. I aunſwere for his maieſtie, that he hath power and iuriſdiction ouer the life and goods of all his ſubiectes, of what qualitie ſo euer they bee, and if hee hath cauſed his life, of whome they ſpeake, to bee taken from him, hee did it not as vnto a chiefe ruler and Prelate of the Church, but as vnto a wicked and vngodlie ſubiect, an enemy to the common wealth, a diſturber of publike peace and tranquilitie, who had oftentimes attempted agaynſt the lyfe and eſtate of his Soueraigne Prince. But if they replie that the Cardinall was not vnder the correction of the King,

I praie you let vs ſee what Salomon the ſage ſaith in his booke of Wiſedome. The marke of a King and ſoueraigne Prince, ſaith hee, is the power to make lawes for all men in generall, and for all men in particular alſo, and this power he receiueth of none other but of God, who is the iudge of Kings, and who maketh informations againſt them, when they doe anie thing amiſſe, with all rigour. The Prophet Dauid (whom I ſhould haue alleaged firſt) who did not ſpeake, but by inſpiration of the holy Ghoſt, ſaid, that the King and ſoueraigne Prince hath ſuch authoritie and power ouer his ſubiectes, that hee may diſpoſe their liues and goods at his pleaſure, and no man to gainſaie him in anie thing. And Iſidore in one of his paſſages vſeth theſe wordes, The kingdome of God (ſaith he) draweth nigh, by reaſon of this terreſtriall kingdome, to the end that thoſe which are of the bodie of the Church, if they offend, may bee puniſhed by the rigor of Princes, and that the diſcipline, to the which the Church cannot binde them, be neuertheleſſe kept by the power & authoritie of Kings and Princes. This ſheweth that the Cardinall of Guiſe might be iudged by his King, and being, as he was, guiltie of treaſon, it is not a thing nowe to bee called in queſtion or doubt anie more. And yet this is the point, wherupon our mutinous Cleargie-men doe ground the reaſon and equitie of their rebellion, and yet they haue ſmall reaſon, God wot, for to defend it. And that it is moſt true, to proue by all manner of waies that they are guiltie of fellonie, I will graunt them (againſt my conſcience and the truth) that the King hath vniuſtly cauſed the Cardinall of

Guiſe

Guiſe to be ſlain, but is it for them then to take vengeance, and to prohibit his ſubiects to ſhew to him that obedience, that they owe to their Prince? Let them reade what Saint Iohn Chriſoſtome ſaith in his booke of the dignitie of Prieſts: The Miniſterie of the Church (ſaith hee) is a charge committed of God to teach louingly without any taking of armes, and not a power to giue or take away kingdomes, and to make lawes for ciuil policie. And Ieſus Chriſt in his Goſpel by Saint Mathew, ſaid to his Apoſtles: The Kings of the earth raigne ouer nations, but it ſhall not be ſo with you. And in another place: Yee ſhall be carried before the Princes of this world, and before their gouernours, &c.

If then the Apoſtles and other Saintes choſen of God, haue bin ſubiect to the power and authorities of ſoueraine Princes, as Saint Ambroſe affirmeth: what are our Cleargie men more at this preſent daie then they were, who would, if they could, diſpoſſeſſe their King? Who attempt publikely againſt his authoritie and honour? Are they priuiledged of God more then others are? Or hath Sathan more power ouer them, then he hath ouer others? For a truth I beleeue, they are not aſsiſted with the holy ſpirite of God, for I cannot thinke that Gods ſpirit doth inſpire them to ſpeake ſo vnworthilie of him, whome his maieſtie hath commanded them to obey. They call the King tyrant: and none ought to be accounted ſuch a one, except hee violate the lawes of God, and the lawes of nature, as they do, or elſe vſurpe the ſoueraignetie ouer his fellowes and ſuperiours, without expreſſe cõmandement from God, as the Duke

of Maine doth. They ſay, the king is the protector of heretikes, and yet cannot proue that euer he refuſed to warre vpon thē, or that he did ayde them in anie of their affaires: but they knowe very well, and they cannot denie, but that he hath oftentimes hazarded his owne life, which is deare vnto him, againſt them. And that moreouer he hath day by day made edicts and proclamations againſt them, and greatly to their preiudice, if they were well put in execution, and if as great care were had to make them take effect, as they haue to rebell againſt his Maieſtie. They ſay moreouer, that the king ſerueth his owne turne, and hath intelligence with heretikes, & that he ſeeketh nothing more then to eſtabliſh their ſect in his kingdome: yet can they not ſhew, tha this maieſtie hath euer made any of them captaine of any of his forts, or that he hath any of that ſide, which is a ſeruant of his houſholde, or an officer of his crowne: nay but ſay they, he ſerueth his own turne with their forces, which ill beſeemeth a prince moſt Chriſtian, ſuch a one as hee is: and they can wiſh, ſo full of loyaltie are they, that he ſhould cōmit himſelf to the gard & protection of his euill minded ſubiects, who ſeeke nothing elſe but his ruine: to be ſhort, they alledge all things that they thinke might perſwade you, that the king mindeth nothing els, but to plant hereſie in all the territories vnder his obedience. But to ſhewe that, what they can ſay, are but lies and impoſtures, let them proue the intention of his maieſtie, if they cannot content themſelues with the profes, that he hath alreadie made of the feruent zeale that he beareth to the Catholike religion, by ſending to him

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ſome that ſhall proteſt for them, that they ſhall reconcile themſelues towards him, and that they ſhall obey him, as good and loyall ſubiects ought to doe, ſo that it would pleaſe his Maieſtie to pardon them, and to permit them to warre vpon the heretikes: and I aſſure them if they doe ſo, the king ſhall receiue them into his fauour with al his heart, and ſhal augment their forces, as farre as his authoritie ſhalbe able to further ſo laudable a purpoſe: and if he do not, then ſhall they haue occaſion to blame him worthily. But if they refuſe this meanes of reconciliation, then may all Catholikes that are neare his royal perſon, and all thoſe beſides that are his ſeruants, thinke with themſelues verie well, if they perſeuer in their preſumptious rebellion, no good Catholikes would be offẽded, though he ſerued his turn with the heretikes of this realme, but cõtrariwiſe they would wiſh him to call the Turke to his aide, if he thought he might haue any help at his hand. See then all the benefit that their reuolt ſhould procure, ſhal ſerue but to put the heretiks in aſſurance of their affaires, & to make them liue in tranquillity by reaſon of the great diuiſion, that ſhalbe brought in amongſt the Catholikes. They preach vnto vs, as I haue told you, that we are quite diſcharged frõ the obedience that we owe vnto our king: for that, ſay they, he is wicked, you muſt vnderſtand that, if their falſe accuſations & impoſtures be true) as though we were but boũd vnto him, cõditionally, & that our obligatiõs were limited according to his good & wicked life: moreouer they ſtop and take vp, & cauſe to be taken vp the taxes & tributes due to their king, & yet we read in S. Mat. 22

that

that on a time the Phariſies and Herodians ſeeking to entrappe our Sauiour Ieſus Chriſt, went to find him out and vſed theſe ſpeaches vnto him, Maiſter, tell vs, is it lawfull to pay tribute vnto Ceſar or not? Shew me (ſayeth he) the tribute money, and they gaue him a peny. Then he asked them, whoſe image and ſuperſcription is this? And they anſwered him, Cæſars: then, quoth he, giue vnto Cæſar thoſe things which are Cæſars, & vnto God thoſe things which are Gods. See then, who tels them, that they do not well to laſe vpon the tribute of the King. What are they able to anſwere him? It is Ieſus Chriſt himſelfe that ſpeaketh thoſe wordes, and yet he of whom hee ſpoke, beleeued not in him. Was there euer anie tyrant more deteſtable then Nabuchodonozer, who hauing forced the Citie of Ieruſalem, ſpoiled, waſted, and razed the houſes and wals thereof, burned the temple, defiled the ſanctuarie of God, and more than all this, cauſed an image of golde made after his owne likenes to be erected & worſhipped vpon paine of being burned aliue, to thoſe that would refuſe the ſame: yet God called him his ſeruant, & promiſed to make him a greate Prince and gouernour. And the Prophet commanded the people to praie for this monſter of nature, and for his children, that they might raigne after him, as long as the worlde ſhould ſtand.

Let vs proceede and ſee more particularly what the Apoſtles and other Saintes doe teach vs, concerning the obedience that we owe vnto our Kings and Princes, that ſhe may certainly knowe, if it be lawfull according to Gods lawes, to warre a gainſt our King

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or not, or if you ought not (notwithstanding your mutinous preachers) to keepe inuiolablie the fidelitie, that is due vnto him: for this is the chiefest point, that you ought to know perfitly, before you take armes, to make choice of the best and surest side, for that in arming your selues it most necessarie to choose out some side to ioyne vnto, if you couet to hinder these great maisters amongest you, from quartering out the estate, which they would easily doe, if they had no souereigne heade to answere and make account vnto.

Saint Peter the chiefest heade of the Church, after whose example all true ecclesiasticall persons ought to rule themselues, did not teach vs, that wee ought to measure the faith & respect, that we owe vnto our king, by the equiualence and measure of his loyaltie: for when he sawe Nero the verie enemie of God commit a thousand execrable cruelties, yet did he cõmand Christians to praie for him, and in his first Epistle, his second Chapter, hee sayeth: Submit your selues vnto all maner of ordinance of man for Gods sake, whether it bee vnto the King, as vnto the superiour, or vnto gouernours, as vnto them that are sent of him: and in the same Chapter sayeth he: feare God, honour the King, and your Superiours. That which Saint Paul dooth commaunde vs also, vsing these tearmes: obey your Kinges, although they bee wicked. And writing vnto Titus, in his third Chapter, hee sayth thus: Put them in remembrance, that they bee subiect to principalities and superior powers, and that they be obedient to their gouernours. And to the Romanes the 13. Chap. he saith: let euery soule be subiect to the higher powers, for their is no power but of god: and the powers which are, are ordeined of God: wher-

fore he that reſiſteth the higher power, reſiſteth the ordinance of God, & they which reſiſt bring vpon themſelues damnation: for the prince is the miniſter of God for thy good: but if thou doſt euil feare, for he beareth not the ſword in vaine, for he is the miniſter of God to take vẽgeance on him that doth euil: wherfore ye muſt be ſubiect, not becauſe of wrath onely, but becauſe of conſcience alſo: for, for this cauſe ye pay tribute alſo, becauſe they are Gods miniſters ſeruing for the ſame purpoſe. Giue to all men therefore their due: tribute to whom tribute, feare to whom feare, cuſtome to whom cuſtome, & honor to whō honor belongeth. Theſe are the words of S. Paul, vnto whom the preacher agreeth: Eccl. cap. 20. ſaying, we muſt not ſpeake ill of our king, nor offend him in any thing. Tertullian in the 30. & 37. of his booke called the Apologie, ſheweth vs clearely, that true chriſtians ought neuer to think, for any occaſion whatſoeuer, to reuolt & rebell againſt their kings and ſouereigne princes. He ſaith that the Chriſtians that liued in his time, did alwais ſo faithfully obey their Emperors, and pray vnto God for them, although they were the profeſſed enemies of Ieſus chriſt, & that they would not rebell againſt their maieſties, although oftẽ times it lay in their power to do, far ſurpaſsing therein the pagans & other nations, that were in ſubiection vnder the ſaid Emperours: foraſmuch as (ſaith this holy man) that they did not find this to be lawful by the permiſsiō of God. We pray vnto god, ſaith he, for the ſafe gard & proſperitie of our ſouereigne princes: for we know that the imperial maieſty is ordeined of God, and that it ought to be loued, honoured & reuerenced: for this cauſe alſo do we reuerence the Chriſtian prince, whoſe maieſty is next after Gods, from whoſe hand he

hath

hath his authority. These words of this holy personage are inough to teach vs, (as I thinke) my deare friends, that the euill life of the prince doth no whit discharge the people of their fidelity: S. Amb. also did not blame the christiãs that did yeeld their due obediẽce to Iulian the Apostata: he had thẽ not (although they liued vnder the most disloiall prince of the whole world) that they should rebel against him: but did pray thẽ only to do no thing against the honor of God, & rather to depart the territories of his empire, then to suffer their cõsciences to be forced. What will our doctors say to this? what will they answer to these words of these holy mẽ? They do not say (as you may perceiue) that it is lawful for the subiect to attempt against the life & authoritie of his prince, if he be an euill liuer: but they all command to the cõtrarie, that we obey our soueraigne princes what soeuer they be, & that we pray vnto God for thẽ, without any prescribing to our selues the limits of the honor that is due to them, and to make it conditionall.

People of France, these words of God & of his seruants, ought to resolue you, to keepe firme footing in the loue, feare and fidelity that ye owe vnto your king, and moreouer you may see thereby, that our Clergiemen & other rebels that are leagued together, are out of the Church rather, then those that they condemne, whilest they go cleane against al that god & his church do command: and the preachers who doe dissuade the people frõ the obedience, that they owe to their king, do as Ananias the false prophet did, who for prophecying against the obedience that God commanded the people of Israel to shew to Nabuchodonoser, died one yere after by the iust iudgemẽt of God. Ye wold say to heare these mẽ preach, that their preisthod doth licẽce

to iniury thoſe that are right honourable, and that it exempteth them from puniſhment for any fault that they ſhal commit: and beſides that, it ſetteth them free from all homage and fealtie that they owe to their ſoueraigne Princes, whereas their dutie commandeth them the cleane contrarie.

But I would faine knowe of theſe good prelates of the Church, who cauſeth them to intermedle ſo farre with matters of ſtate, ſith that is no part of their vocation. Had they rather abandon the Church altogether, out of the which they are departed, then to forſake the affaires of this world? If they finde the King to be an euill liuer in their owne falſe iudgement, why ſhould they reſourme him, ſeeing it is no poynt of their dutie? What matter haue they wherewith to charge his conſcience, ſeeing they cannot prooue that hee euer attempted any thing againſt the honour of God? Can any amongſt them ſay truely, that his Maieſtie hath puniſhed or cauſed to bee puniſhed any man for his honeſt behauiour, or for his good deedes? Is there anie Catholike to bee founde, that can ſay, and lie not, that his Maieſtie hath wiſhed him to become an heretike, or to doe any other villanie? Thoſe that giue almes to the poore, that euerie day doe their deuotion at the Church, that ſpend the one halfe of the yeare in faſting and praier, & to be ſhort, that ſeeke by al means to winne heauen, can they iuſtly complaine, that his Maieſtie hath reprehended them at any time therefore, or that hee hath forbidden them to perſeuer in their lawdable exerciſes of Chriſtianitie? Vpon what doe they ground themſelues then to ſay, that the king is wicked, and a naughtie liuer: it is not vpon his cruelties, that hee hath done: for I doe not thinke, that

that there euer was anie Prince in this ſtate, leſſe giuen to ſeeke vengeance, and that tooke leſſe delight to ſhed and ſpill bloud than he. I know diuerſe vnto whom he doth good daily, and yet hee knoweth certainely, that they haue erſt conſpired againſt his authority, and reſiſted his magiſtrates. And when they ſhall alleage the death of the Cardinall and Duke of Guiſe, I will but deſire all them that haue anie reaſon to conſider aduiſedly, how intollerable a thing it is for a great ſeignior and maiſter, of the qualitie of our King to bee miſuſed, ſnapt vp, & controlled by his owne ſubiectes & by his owne houſholde ſeruantes, and I aſſure my ſelfe, that thoſe that would laie all partiall affections aſide, to pauſe & conſider of this matter aright, ſhould ſee that the King coulde not, beeing a man and ſubiect to humane paſsions, wiſh any good vnto theſe two Princes, that had ſought ſo neere his life and honour. To ſaie then, that he ſhould not haue ſworne vnto them ſo ſolemnly to pardon them, and yet to keepe hidden that mortall hatred in his heart, I thinke well, and woulde not excuſe him, if I thought they had not extreamlie prouoked him ſince the promiſe, that it pleaſed his maieſtie to make them, and ſince the aſſurance that he had giuen them: but foraſmuch as I know the aduertiſmentes that the King had hourely of their ſiniſter meaning, I cannot blame him, that hee hath ſought by puniſhing them, to ſaue his owne life, his lineage, and his eſtate. In deede, ſay the rebels, the King did wel to preuent them, if hee were ſure that they were but his owne ſeruants, but hee ſhoulde not haue proceeded againſt them, ſo as he did: but ſhould haue let them bin tried by waie of iuſtice, and ſo to haue proceeded againſt them: as though it had bin in the Kings power

to make two men priſoners, & to proceede againſt thē by the way of publike iuſtice, that a little before had chaſed him out of his principal citie, & being accompanied with an infinit number of theeues, came boldly before his Maieſtie and all his magiſtrates, and no man durſt once lay holde on their collers. Further, as though it were not lawfull by the lawes of God to puniſh in the field, & without anie long ceremonie of inditement, to put to death thoſe that are conuinced of treaſon towards their chiefe gouernors, as theſe were, of whom the inditement was ready drawen, whē their crime was proued, & they found guiltie: & the proofe was & is ſo ſufficient, that al French men, except thoſe that be blind and of their conſpiracie, may cleerly perceiue their naughtie driftes. To bee ſhort, ſith they had deſerued death, it cannot greatly skill, how they haue ſuffered it, and there is no ſufficient matter in that for vs to riſe vp in armes againſt our King: but I feare me, it will fall out to the Duke of Maine, & to thoſe that prouoke & prick him forward to reuenge the death of his brethren (if he can) as it did vnto Abſalon, & to Achitophel his wicked counſeller, who for cōſpiring againſt their King, & ſeeking to bereaue him of his authoritie, had both moſt lamentable and tragicall ends.

I beſeech you, let vs now ſpeake of another matter: ye are preached vnto daily and pricked forwards to arme your ſelues againſt your King, yea to reſolue to ſet vpon him, and to encounter againſt him, I aske you but this one queſtion, if any one amongſt you were ſo miſerable as to haue takē his life frō him, were it either in battel or otherwiſe, what recompence, do ye thinke, he ſhould haue at the hāds of the Duke of Maine, & other his confederates, the profeſſed enemies of his maieſty:

can

can you but thinke, that hee woulde like well of ſuch a peece of ſeruice? No, no, maiſters, perſwade not your ſelues ſo: thinke that the reward he ſhould haue for his labour, ſhould be a ſeuere and rigorous puniſhment. Know then, that the firſt thing that an vſurper pretendeth, after that he hath eſtabliſhed himſelfe, is to ridde himſelfe of ſuch, who infringing their loialtie and faith to their natural Prince, haue aided to kill and murther him. And theſe are the reaſõs that moue him, or ought at the leaſt to moue him to do this, if he haue neuer ſo litle iudgement at all. Firſt, to ſhew that he hath ſuch trechery in horror, to purchaſe by this meanes among the beſt reputation & fame to be of a generous & lofty mind: ſecondly, to put the reſt of his ſubiects in feare, and to make them take heed by this example not to attempt the like againſt his own perſon: thirdly, becauſe he cannot liue in ſecuritie of ſuch perſons, but alwaies ſtandeth in great doubt of thẽ, fearing leaſt they withdraw themſelues from his ſeruice, with as much facilitie, as they had before ſequeſtred the fidelitie and ſeruice duevnto their Prince. And this is the cauſe, why al rebels haue to looke to themſelues, and chiefly thoſe that are thruſt forwardes to attempt againſt the life of their ſoueraigne Prince: for few of them, or none at all may be found, that at anie time haue committed any ſuch wicked and villanous acts, that haue not bene puniſhed with cruell deaths, & by the meanes of them, that had ſet them on to execute their wicked enterpriſes.

Saul being ſlaine in warre, and his head brought vnto Dauid, who was wrongfully perſecuted by him, cauſed him to bee put to death that brought the ſame, ſaying that hee ought not to waſh his vncleane

hands

hands in the bloud of him that God had annoynted. Theophilus causéd all them to bee called before him, that had murthered Leo Emperour of Constantinople, to establish his Father in the Empire, beeing all come, and hoping to haue some good reward for their paines, hee causéd them all to bee faire knockt in the head. Theodosius put to death those that murthered Gratianus & Valentinianus, vnto whō he did succeed in the Empire. Seuerus serued with the same sauce those that slew Pertinax. Vitellius, surnamed the cruel, put to death those villaines, that had cruelly murthered the olde Emperour Galba. Domitianus causéd Epaphroditus to be strangled, for that hee helped Nero to kill himselfe. And Alexander the great causéd him to be cruelly tortured, that had slaine Darius his mortall enemie. To conclude, the examples in all histories both ecclesiasticall and prophane are rife of the tortures and punishments, that haue bin inflicted to those subiects & vassals that haue cōspired to kill and murther their soueraigne Princes. Then my friends, flie the counsaile of such as perswade you to commit any such act of impiety against the persons of your lawful Princes and gouernours, whome God hath appointed to command and rule ouer you.

## Orders conceiued and set downe for taking armes for his Maiestie.

HAuing shewed you alreadie by the lawes of God, and by all humane reason, how dangerous a thing it is, both for the soule and bodie, to rebell against the Prince and his authority. Now I would faine shew you the meanes, how ye may not onely defeat all the crew of

of theſe theeues and ranſommers, which gnawe you to the hard bone, but alſo reduce your King into his former authoritie, & by this meanes ſhall ye moue his maieſtie to graunt you that which ye ſo much deſire for your owne good and contentment. See then heere, good people of France, the order that ye muſt obſerue in taking of armes, to the end ye incurre no ſuſpition of conſpiracie againſt your King, and that his authoritie may remaine alwaies in the hands of the Nobles, without whom the peſants can doo nothing, to whom alſo they are commanded by the lawes of God to giue honour and obedience, as vnto their ſuperiors, that is meant, only to thoſe that are good members, the true ſeruants of God and of their Prince, & louers of common peace and tranquilitie: for as for others, it is very well done to inuade & ſet vpon them, & as they themſelues haue denied their fidelitie to their ſoueraigne Prince, ſo to deny them the honor & reſpect, that they pretend to be due vnto thē, frō the which the common people are diſcharged by the laſt declaratiō of the king.

Firſt, there muſt be in euerie Biſhopricke, Bailiwick or Vicountie, one General or chiefe man choſen, who muſt be a Gentleman of mark, a good member, a good Catholike, and deuoide of anie ſuſpition of fauouring anie part, but God and his Princes. This Generall and chiefe man muſt take a note of all the Pariſhes, Boroughes and villages that depende of his quarter or hundred, muſt leauie in euerie Pariſh the number of ſouldiers, according to the greatneſſe and riches of the pariſh, muſt not leauie aboue 30. men in the greateſt pariſh, muſt take a note of all their names that are leauied, and diuide them into ſquadrons, and his ſquadrons muſt he diuide againe into companies,

& his companies muſt he reduce into one regiment or two, according to the bigneſſe of the Biſhopricke, bailiwicke or Vicountie. This Generall and chiefe-man muſt name out the Captaines, their Lieutenants, and Ancients. He muſt chooſe thē ſuch as be Gentlemen, or ſuch at the leaſt, that retain the name of Gentlemē: and he muſt looke diligently that he take none to haue charge vnder him, that is either of the Hugonites ſide, or taketh part with the Catholik rebels. And to auoid all troubles and diuiſions that ſuch men may ſtirre vp amongſt you, he muſt giue commandement, that in al the boroughs and thorowfaires, where many houſes are neere together, that euery man bee furniſhed with armes, that is able to beare them, & that rather the Pariſhes, villages, and hamblets next adioining ſhal contribute ſome thing vnto them, to helpe them to that which is needfull for thē. All theſe thorowfaires muſt be trenched in, & ſo fortified with barricados & places of defēce, that they may ſtop for a time the troupes of the enemy that would paſſe, till their next villages that are friends and confederate with them, may be aſſembled, to helpe them to repulſe the ſaid troupes. He muſt forbid to make any alarū by ſound of any bel, but commād thē to haue drums in euery pariſh & village, to be kept in the houſe of the elder Sergeāt or Corporal of that ſquadron: hee muſt alſo forbid, that no man leaue his houſe, or forſake his affaires for any allarum that ſhall be giuen, if he haue not expreſſe commandement from the chiefe Commander, or from one of his Captains, that is meant, if he be not enrolled & prickt for a ſouldier, and this muſt be done, that the labour & buſines of the common people be not ceaſed, & interrupted. And to auoide all diſorder and confuſion in

marching

marching like trained ſouldiers, and not as armed peſants, they muſt forbid vpon great penalties, thoſe that are not enrolled, that they carrie not about them, or keepe in their houſes anie armes whatſoeuer, except chaſing ſtaues, halbardes, pike ſtaues and forkes to keepe their houſes withall, but as for ſwordes, daggers, and harquebuzes which are portable, going to markets, or publike meetings, no mã ſhall haue any priuiledge to carry, except he be enrolled and prickt for a ſouldier: hereby to auoid cõbats, murthers, & vprores, which otherwiſe might fall out among the common people. Beſides al this, he muſt appoint alwaies one or two cõpanies of footmẽ in euery Biſhoprick, bailiwick or Vicountie, who muſt be alwaies ranging abroad in the coũtry, ready at an houres warning to fight, if need ſo require. This being done, there is no Prouince in al this realme, wherin there may not be found thirtie or forty Ancients of footmen ready to fight & encounter with the enemie, beſides thoſe that ſhall bee armed for the gard of their owne houſes: & this ſhall not ſo much charge the people, but for their finding, & ſome mony to haue pouder & ſhot, a matter of nothing: prouided, that they do not enrol more men in euerie Pariſh, then it ſhall bee able to finde and entertaine without anie complaint or grudging. And this is the waie for the peſants to keepe themſelues in homage and amity towardes the Nobles. For if the peſantes take armes, as they haue done alreadie in many places diſorderly, no man doubteth but wee ſhall ſee them and the Nobles quicklie together by the eares, and ſo they will ſtraight vtterly ruine one another. In euerie Bailywicke they muſt chooſe none other Generall and chiefe, then the Bailiefe himſelfe, ſo that hee bee

a Gentleman, making profeſsion of armes, and that it be knowen (as I ſaid euen now) that he make accoũt of nothing more, then the ſeruice of God and of his Prince, & the tranquillitie of his Countrie. But if the Bailiefe be ſuſpected for an heretike, a rebell or fellon againſt his King; or be vnwilling to take his charge in hand, then muſt they chooſe ſome Gentleman of the ſame bailiwick, if any be there capable of ſuch a charge. But if there be found anie Gentleman that being more ambitious then wel affectioned to the benefite of the communaltie, will not ſuffer their tenants and vaſſals to follow this order preſcribed, yet their ſayd vaſſalles ſhall not let to ioyne themſelues with other, that take armes, and ſo ioyntly, and by the authoritie of their Generals, ſhall declare ſuch Gentlemen vnworthie of their qualitie, and enemies to the common wealth, according to the declaration of the King in that behalfe proclaimed. This is the order that yee muſt obſerue in taking armes, that yee may not be odious and iniurious to your King, and that heereby yee may auoid al diuiſion & trouble which might ariſe amongſt you in doing otherwiſe. I beſeech you then that you would begin to put this in practiſe, as ſoone as ye poſſiblie can, aſſuring your ſelues, that when ye ſhall put this in execution, either by force or faire meanes yee ſhall make theſe Lordes and Gentlemen of the Townes that now do miſuſe you, and eate you vp almoſt, bee glad to ioyne with you. Courage then my Lordes of the Nobilitie, begin you, and your Tenants will all follow. What? doo ye thinke that your Tenants ſhal be ruined, & ye ſhal feele no ſmart? Know ye not that your intereſts & theirs go both together, and that their good is your benefit alſo? Why then do ye

delaie

delay the time to ſuccour & aide them? Do ye ſtand in feare, the Duke of Maine, who calleth himſelf a friend of the commons, will hinder you from the eſtabliſhing of this order? Perſwade your ſelues my friends, that if it lay in his power to doe, I would haue left this vnſpoken, and I would haue taken better heede to keepe this matter ſecrete: but I ſee well inough that he cannot doe it, (and that for two or three reaſons, that I will ſet you downe) and that it conſiſteth but in viewing & knowing your own forces to become peaceable, and ſo to ſet your king in his former authoritie again, maugre all the reſiſtance that may bee made herein. For the power and forces of the rebels are not ſuch, as they are preſuppoſed to be: they haue in deede ſome townes at their commaundement: but their is not one of the towns that is for them, but is inuironed at the leſt with a dozen great boroughs, the which in one fiue dayes you may make capable for the cannon: and this cannon muſt not be brought from place to place in poſt-haſte, but with ſuch reaſonable charges and expenſes, that they may be well able to furniſh. Beſides they haue ſo few ſouldiours, that ye are twentie to one: and yet the ſouldiours that they haue are no better men of warre, nor of more experience then you. To be ſhort, ye haue many aduantages ouer them, that I will conceale, till ſuch time as I ſee your armes in hande. Reſolue then your ſelues to aſſaile them, or otherwiſe you will quickly curſe the hower that ye did not credit me. Are yee not aſhamed to ſee theſe leaguers to compell and force you as they liſt, who are farre your inferiours: I may well call them your inferiours, becauſe the greateſt Lords, & the third part of Gentlemen of marke in this Realme are enemies of this rebellion, and yet you ſee a

a number of little pettie Captaines that pill, ſpoile, rob, beate and ranſome the Prieſts and the poore people, and yet ye will not reſiſt them: but let them take ſuch heart at graſſe, and ſuch aduantage ouer you, that they preſume to beſiege, and to warre vpon Catholikes of great honour, that reſiſt their inſupportable inſolencie and outragious dealing.

My Lordes, to conclude, I beſeech you all make no delay to take your armes in hand, to make theſe troublers of our ſtate to lay downe theirs, and do not doubt but ſhortly ye ſhall ſee, that thoſe few men of qualitie, that they haue amongſt thē now wil forſake them, and ioyne with you, confeſsing that they haue done amiſſe, and acknowledging themſelues bounden by their loialtie and particular intereſt, to take your parts: I beſeech God giue them the grace, ſo to doe, that altogether we may follow that way without any diuiſion, which is moſt honourable, and moſt profitable for reſtoring of the peaceable eſtate and gouernement of our Chriſtian common wealth.

*FINIS.*

# A DECLARATION PVBLISHED

for the reconciling of the Cleargie and Nobilitie of Normandie vnto the obedience of his Maieſtie, by the Duke of Mont-pencier Peere of France, Gouernor and Lieuetenant generall for the King in the Duchie of Normandie.

FRANCIS OF BOVRBON, Duke of Mont-pencier, of Saint-Fargeau, and of Chaſtelraud, Daulphin of Auuergne, Peere of Frãce, Soueraigne of Dombes, Prince of Roch-ſur-yon, Marques of Meziers, Countie of Caſtres, of Morrain, and of Barſur Seine, Vicount of Auge & of Broſſe, Baron of Beauiolois, Thiert, and of Mirebeau, &c. Gouernour and Lieutenant generall for the King, in his Duchie of Normandie, to whom theſe preſent letters ſhall come, ſendeth greeting. Perceiuing ſince our arriuall in theſe parts the ſubiects of my Lord the King, fallen into an open rebellion, and the greateſt part of them to take armes againſt his Maieſties ſeruice: hauing alſo intelligence, that ſince ſome meetings and skirmiſhes, wherin a great number of the inhabitants of the Cities, and villages of this prouince, haue bene defeated and ouerthrowen, they haue ſignified vnto vs by their humble ſupplications, that they deſire to be receiued and reconciled into the obedience and ſeruice of his Maieſtie: the which we tendering, deſiring to preſerue many of his Maieſties natural ſubiects, that by allurements & wicked perſwaſions haue intãgled & ioyned thẽſelues with many other naughtie & il diſpoſed people, in the ſaid rebellions & conſpiracies. We haue made, according to the good pleaſure of our Souereigne Lorde the king, a certain Declaration touching the revnion & recõciling of the inbitants of the ſaid cities, & villages, and

and cauſed the ſame to bee read and publiſhed in this Citie of Caen. And foraſmuch as diuerſe of the Cleargie-men, and of the Nobilitie haue put in their finger, and bene fauourers, and adherents in theſe rebellious enterpriſes, ſo that we ſhould haue great cauſe to proſecute th m, and proceede agaynſt them, as againſt rebelles and perturbers of the peaceable gouernement of our common wealth: yet conſidering ſomewhat nearer, that ſuch way of proceeding might bring ſome preiud ce vnto this eſtate, being all naturall ſubiects of his Maieſtie: wee haue better aduiſed, that both the Cleargy men and Nobilitie might haue ſafe meanes to bring themſelues backe vnto their naturall duetie and alleageance, and that we with all lenitie might further and helpe them therein, as much as poſſible might be: WE DOE TO VVIT: that by the aſſurance that wee haue of the mercie and clemencie of his Maieſtie towards his ſaid ſubiects: and after that we had fully taken deliberation of this matter, by the aduiſe of his coũſell aſsiſting vs herein, We haue declared, and doe by theſe preſents ſigned for the ſame cauſe with our own hand, declare, That we haue freely taken and receiued, and doe take and receiue into the ſafegard of my Lord the king, and into our owne protection all eccleſiaſticall perſons of what qualitie or condition ſoeuer they be, hauing taken the othe according to the forme preſcribed by his Maieſtie: or ſhall take the ſame within ten dayes after the publiſhing of this declaration, made before the bailifes or their deputies in euery vicountie. And if anie of the ſaid eccleſiaſticall perſons ſhall refuſe to take the ſaid othe before or within ten dayes being limitted, the ſaid tearme being once expired, all their goods and temporal reuenues ſhall be ſaiſed vpon

and

and put in the handes of Commiſſioners that ſhall giue account thereof, &c. when, and to whome it ſhall appertaine: deducting alwayes their ordinarie charges, and ſo much as ſhall diſcharge their benefices and ſpirituall charges. Prouided further that the Biſhops, their Vicegerents, or others that haue authoritie thervnto, ſhall procure that ſome perſon that is capable and not ſuſpect, and ſuch a one that hath taken the othe aforeſayde, ſhall ſerue and ſupplie their turnes in their ſpirituall vocation and calling. And they ſhall moreouer enioine them to make prayers & ſupplications for the health of his Maieſty, and for the proſperitie and good ſucceſſe of all his affaires, as they ought to doe, and are naturally bounde thereunto. And as for thoſe of the Nobilitie, who haue not borne armes for his Maieſties ſeruice, and taken the ſaide othe of allegeance, we enioine thē in like maner within ten dayes to take the ſame othe adminiſtred by our owne hands: or el e before the Bailifes or their deputies, euery one in their owne iuriſdiction, at their owne choice, and as they ſhall thinke beſt. In doing this we haue alſo receyued and taken them into the ſafegard of his Maieſtie, and into our protection. But as for thoſe of the Nobilitie which are reuolted, and haue taken armes againſt the ſeruice of his Maieſtie, and be yet priſoners, if they deſire to enter into reconciliation, and take the ſayde othe, they ſhall haue their paſſeport from vs: the which ſhall be granted them, by the certificat of any Catholike Gentleman, ſeruant to the King, who ſhall haue taken the ſayde othe. And of theſe paſſeports ſhall bee made and kept a true regiſter: So may the ſayd Gentlemen come before vs in all aſſurance, to take the ſayd othe, as we ſhall adminiſter it vnto them, by our owne

handes. Vnto the which they ſhall be admitted, in putting in good and ſufficient ſureties to performe and continue the ſeruice that they owe vnto his Maieſtie, not prohibiting them the vſe of their armes, but after the ſaid paſſeports are once granted vnto them. And if the ſaid Gentlemen ſhall faile to doe this within the ſayd ten dayes, the tearme of the ſayd ten dayes being out, their goods ſhall be ſeiſed vpon, and be put into the hands of my Lorde the King, and remaine in the ſafe keeping of Commiſsioners, which ſhall giue an account thereof, and anſwere for them, &c. when and to whom it ſhall appertaine. Of which othes ſo taken, as well by the Cleargie-men, as by the Nobilitie: likewiſe of the ſeaſing of their goods and reuenues, the ſaid bailifs or their deputies in euery Vicountie ſhall frame proceſſe in writing, and ſend them vnto vs within three dayes, after the ſaid ten dayes be expired, vpon paine to anſwere for them in their proper names and priuate perſons. And we do ſtraitely charge and command the ſaid bailiſes, or other deputies in euery Vicountie of this prouince, that they cauſe theſe preſents to be read, publiſhed and regiſtred, and that they keepe, obſerue and fulfill euery poynt of the contents hereof, according to their forme and tenure, and that for this cauſe, they conſtraine all thoſe whō theſe preſents ſhal touch, by all lawfull meanes and reaſonable order of iuſtice, that they aſsiſt & ſuffer the ſame to be executed: nō obſtant all contradictions and appeales whatſoeuer, and and without all preiudice of the ſame: for the which it ſhal not be lawfull to defer the execution hereof, cōſidering the importance of that which is aboue ſayde, is for the benefite and ſeruice of his Maieſtie, & for the preſeruation and tranquillitie of his eſtate. Giuen at

Caen

Caen, the fifth of May 1589. Signed: Francis Bourbon. And on the other side: by my Lorde L'Amoureux. And sealed with the great seale of my Lorde in redde waxe.

The Contents of this declaration, made and dated the fifth of May by my Lorde the Duke of Montpencer Gouernour and generall Lieutenant for the King in Normandie, haue bene published by sound of trumpet in the chiefe & most vsual places of this Citie, to make cries and proclamations for our Lord the King: By me Peter Beauuoir Sergeant royall of Caen, accompanied with Iames Richer, ordinarie Trumpetter of the said Citie: and after the sound of the sayd Trumpet, this ninth of May 1589. I haue set to my hand in the presence of Michael Maillard: Iohn le Coq of Caen, and diuerse others for the same purpose there assembled in great number.

Signed BEAVVOIR.

# NEVVES OF THE O-

## *uerthrow of the Gautiers, &c.*

SIr it grieueth me not a little, that I haue heard no newes from you of long time, fearing leſt in this ſo miſerable a time (the which I muſt needs confeſſe is the verie father & affourder of the greateſt afflictions & moſt intollerable calamities that euer were ſeene in our poore nourſe and mother the Countrie of France) you haue met with ſome ill rencounter, which hath hindered you ſo long from imparting vnto mee your letters, whereby I might vnderſtande howe you had your health and welfare all this while, the which I beſeech the good Lord long to preſerue vnto you, and once to do me this fauour, that by ſome good token I may ſhewe the great affection that I beare to your ſeruice: for I proteſt vnto you, that next after the honour and feare that I beare vnto God, the obedience that I owe to my prince, the reſpect and loyaltie, whereby I am bound to my Lord and maiſter, there is nothing in the whole world that I deſire ſo much, as the cõtinuance of the mutuall amitie betwene vs two. By the meanes whereof I liue content, and reioyce in my heart as oft as I call it to my remembrance. And although as yet I haue not manifeſted it vnto you, yet you muſt thinke, Sir, that it hath not beene for lacke of good will, but by reaſon of ſome occurrences, the true guides of all humaine actions, the which haue not permitted mee to execute and performe the ſingular affection that alwayes I haue borne vnto you.

you. But ſure I had written to you ere this time, had I not ſince mine arriuall in this Countrie of Normandie found the ſaid Countrie ſo diuided by the factious and entiſing perſwaſions of many wicked miniſters and paſtours: but why doe I call them paſtours? rather rauiſhing wolues diſguiſed vnder ſheepe skins, who being wonne with ſummes of money and faire promiſes to the rebell conſpiratours, enemies againſt his Maieſtie, haue ſo long and ſo much broched their deteſtable villanie, and infected this poore Countrie, ſo that there is not one town or fortreſſe, not ſo much as a village or borough cleere, but hath drunke & taſted of their poiſon wherewith they haue filled them ſo full, that all the ſubiects of his Maieſtie burſt out into an open rebellion againſt him: and vnder the pretext of religion and pietie that they haue at euerie worde in their mouth, and of a fantaſticall libertie wherein they make theſe poore and miſerable ſoules beleeue they are ſet, they haue made them ſo drunk & bereſt of all common reaſon, that there is no place in all the Countrie, be it neuer ſo little, where a man may not find ſome of this curſed crue of rebels in all eſtates and qualities: for the verie Biſhops themſelues are the chiefe pillers of this rebellion in moſt places: all the Nobilitie and moſt of the Countrie townes aſsiſting them herein. I except certaine townes which haue contained themſelues within the obedience of his Maieſtie, becauſe thoſe of the better ſorte haue ſtood faſt. But I cannot ſee anie one Towne at all, wherein ſome haue not bin found that haue ſwarued in ſome points: & ſome there are amongſt the reſt, that haue declared themſelues open enemies to his Maieſtie, renounced his obedience, and giuen forth ſuch villanous, vnwor-

thie, and traiterous ſpeeches of him, as nothing more vile may be named or ſpoken. The onely Towne of Caen may exempt it ſelfe, to be one of the conſtanteſt, and one of the leaſt attainted in this diſloialtie: for by the good order that Monſieur de la Veronne, gouernour, and Captaine generall of the ſaid towne hath taken, who by his loialty towards his Prince hath wonne himſelfe immortall reputation, beeing aſsiſted with Monſieur de Beuuron, who came thether moued with a feruent zeale and deſire, that he had to emploie himſelfe in the ſeruice of his Maieſtie, in ſuch affaires and occurrences as ſhould fall out, and beſides of many other honeſt perſonages, as wel of the Magiſtracie as of the inhabitãts of the ſame citie, it hath contained it ſelf within the obedience of his Maieſtie, and in this may vaunt to haue preſerued the whole Prouince, wheras all other townes, as Roan, Liſieux, Falaize, Scez, Bayeux and Argenten, haue all ſhaken off the yoke of obedience, & ſet open their gates to the chiefe captains of the rebels, who haue in euerie place bin receiued & obeyed, except in Caen aforeſaide, Allenzon, and in ſome other townes towards Conſtantine, ſo that I aſſure you, if Caen had reuolted too, all Normandie had done the like. That which his Maieſty foreſeeing, aduiſed to ſend my Lord the Duke de Mont-pẽcier Prince of his bloud, his Gouernour and lieuetenant Generall in this Prouince, and ſending him with great expedition from Tours commanded M. de. S. Cire, one of his Counſellers and maiſter of Requeſtes of his houſe, to accompanie and aſsiſt my ſayd Lord. Who departing from Tours, accompanied with the Lords of Bacqueuille & de l'Archant came to Lucé, where hee had intelligence that Sir Boiſdaulphin, la Moth-ſerrant, and

other

other rebels which had ſurpriſed, and doe holde the Towne of Mans, had purpoſed to meete with them by the waye. Neuertheleſſe although they were farre ſtronger and better appointed than he, this generous heart of the Houſe of Bourbon, whome no feare could euer daunt, determined to paſſe, and did in deed paſſe hard by the noſe of his enemies, and came as far as Allenzon, where hee founde the inhabitants of the towne ſore amated, for the ſurpriſing of the towne of Mans, next neighbour vnto them, and beſides beeing inueigled to enter into this ſuppoſed vnion (or to ſpeak better) rebellion, reduced them wholie, and confirmed them in their good meaning and obedience towards his Maieſtie, declaring vnto them how hee had forgiuen them and all the inhabitants of Normandie, the third parte of taxes due vnto him, hoping a better opportunitie and more happie ſeaſon woulde come, when hee might gratifie them in ſome greater matter. There my Lorde imitating the feruent zeale of his predeceſſours, moſt Catholike Princes of the royall familie of Bourbon, did keepe his Eaſter with greate deuotion and ſolemnitie, and was preſent at diuine ſeruice, as were alſo all thoſe that were of his ſuite and traine, with greate reuerence and deuotion. Hauing giuen order the tweſdaie for the ſayde Citie, and to aſſure the inhabitantes thereof, made prouiſion of forces for the Caſtle, and leauyed two companyes of ſhotte on horſebacke to remaine in garriſon in the ſame Towne to keepe it, and the villages rounde about, to repulſe the rebelles that woulde come to forrage and conſtrayne the inhabitants to paie them taxes and other tributes due vnto his Maieſtie.

My

My Lord hauing committed the charge thereof vnto the Lord of Rentie gouernour of the ſaid place, he departed thence, and for that it was ſignified vnto him that thoſe of the town of Sees were minded to ioyne with the ſaid rebels, & had not in deed taken the oath, according to the forme preſcribed by his Maieſtie, as it was ſent vnto them by my ſaid Lord, he purpoſed to paſſe that waies, and ſent word before vnto the Biſhop and to the inhabitants there, that they ſhould ſet open the gates for him. Whereupon after a little conſultation had amongſt them, they made him anſwere, that they were readie to receiue him. Which they did, a great part of the Citizens meeting him a good way out of the town: into the which my Lord entred with Monſieur de Bacqueuille, L'Archant & their troupes, and paſſed through the ſaid towne without anie ſtay, purpoſing to march on ſtraight, and to enterpriſe nothing in this Citie, but to ſignifie to the Biſhop and other the inhabitants here, the cauſe of his voiage, and how the King meant to deale well and fauourablie with al his ſubiects, and to acknowledge and make account of them according to the dutie and obedience that they ſhould ſhew towards him. Then euerie man proteſted himſelfe to bee moſt loiall and affectionate ſubiects of his Maieſtie, but I thinke ſome of them ſpake with their lippes, that which their heart neuer thought, as by and by ye ſhall vnderſtand. Departing from Sees, we met with my Lords de Hallot, and de Creuecœur, accompanied with a good and honorable troupe of the Nobilitie (who were aſſembled before, ſtaying for our comming, and had had ſome skirmiſhes & meetings with the rebels) vnto whom they did offer with many proteſtations to ſerue the King

fullie

faithfully as long as breath was in their bodies. Who were straight entertained of the Duke, and the souldiers of both companies ioined together: then were we aboue 300. horsemen, all men of warre, and a most braue and resolute troupe of Nobles. Ye must imagine that there was none that with all his heart did not detest the ingratitude and sinister meaning of the rebells towards his Maiesty, and did not condemne them, and menace their ouerthrowe. From thence my Lorde the Duke determined to go to lie at Escouché, which is a borough well fenced, some two leagues from Argenten (whether my Lord did mind to go: but hauing intelligence that those of the said town, through persuasion of Monsieur de Brissac and the Magistrates of the City, had taken the rebels part, hauing no peeces of artillerie, nor anie footmen to force them, went further) The morow which was the wednesday, being the fifth of this moneth, the Duke departed from Eschouché, & drew towards the Citie of Falaize. Out of the which Monsieur de Touschet, Anger-Ville, Normandiere & diuerse other rebels, who had saised on that Citie a little before (by intelligence that they had with the lieuetenant of the said Lord of Brissac Captaine of Falaize) did depart, hauing a good number of horsemen, with many lanciers, & a number of footmen to stop our passage, and they marched on til they came neere a village called Pierrefite, two miles distant frō Falaize, where they being met withal by the Lords of Bacqueuille, de L'Archant, & Creuecœur, who lead the coursers, they had a braue charge, and stood litle to the fight: for my Lord the Duke leading the maine battell, beginning to appeare, they tooke their heeles and began to flie: yet left behind thē de Touschet, Angerville, & Normandiere

diere, their chiefeſt leaders, who were taken priſoners, and brought before the Duke, who redeliuered them into the hands of thoſe that had taken them, till ſuch time as hee ſhoulde call for them againe, all the reſt of their companie being hewen in peeces, or elſe laide in rout, not one of our ſide being loſt, and but only Monſieur de Chaumont, who was hurt in the head with a cortlas, and his horſe ſlaine with a thruſt of a lance. But now, God be thanked, he is recouered againe, and feeleth no more paine. From thence my Lorde came to Falaize, where they made a falſe ſhew, as though they would ſet vpō the gates for him, but they neuer meant it, ſo that being not able to force them, hee came into this Citie, where I can aſſure you he was honourablie receiued and with great ſhoutes of all honeſt men, criing: *God ſaue the King, and my Lord the Duke of Mont-pencier.* All the Towne kept that daie holie-daie, the chiefeſt of the Citie, with whome was Monſieur de Beuuron accōpanying him to his lodging, which was in the houſe of the Lorde Preſident d'Aubigny, a verie honourable perſonage, and beſides an honeſt man and a true true ſubiecte to his Maieſtie. Whether came vnto him my Lorde de la Veronne to ſalute him, and to doe his reuerence vnto him, whome he receiued courteouſlie and honourablie, and commended him highly for his good minde and loyaltie that hee had ſhewed to the ſeruice of his Maieſtie, in garding this Towne within his obedience. There arriued on the morrow the Countie of Thorigny, and a little after him Monſieur de Longaunay with a great troupe of Gentlemen, who were all welcommed and embraced by my L. the Duke de Mont-pencier with greate thankes for theyr good affection towards him,

where of

whereof hee did proteſt to aduertiſe his Maieſtie, and to requite it in particular, as occaſion ſhoulde ſerue. Heere my Lorde ſeeing himſelfe to be ſtrong, determined by the aduiſe of the Lorde de S. Cire, to warre vppon the rebelles, and to make them to leaue that they helde ſo faſt in that Countrie, and for that they had the greateſt parte of the Townes and Cities, hee reſolued to carrie along ſome peeces of Artillerie, to force them, if poſsiblie hee might, although his footmen were not manie. He ſent awaie before Monſieur de Hallot, Bacque-ville, and l'Archant, to ſaiſe vppon the Citie of Falaize, with the regiment of Monſieur de Tracie, the companies of Monſieur de Saint Denis Maillot, and of the Captaines le Radier, Chauuain, Daulphin, Roque-ville, Glaize, and other voluntarie Captaines, and on the Sundaie the ſixteenth of this moneth, my Lorde cauſed a generall proceſsion to bee made, and cauſed a Sermon to be preached, with certaine praiers that they made for the ſafegarde of his Maieſtie, and the good ſucceſſe of his affayres, the which had beene but a little before diſcontinued. On the mondaie the eighteenth daie, my Lorde appoynted officers ouer his treaſure and money, and ouer his victuall and artillerie, and departed himſelfe with two Cannons, and one baſtarde Culuerine, not hoping ſo much to force Falaize, for that hee had not ſufficient munition and pouder, as to drawe the enemie out into the plaine fielde. The ſame daie hee arriued at Falaize, and was lodged at Saint Iohns Abbie. The artillerie was planted the ſame night, but on the morrowe beeing Tweſdaie, the eigh-

teenth of the moneth, finding that the batterie coulde not wel be made in that place, they diſplaced them againe, & laid them lower right ouer againſt the houſe of Monſieur de la Freſnay, Lieuetenant generall in the Bailiwick of Caen. So on the wedneſdaie the batterie began, and continued till three a clocke in the after noone. By that time three towers being batred down, lay open outwardly: Vnto euery one of which towers, they thought good to ſend a Sergeant & ten ſouldiers to take a view thereof, to ſee whether they might lodge there or not, that on the morow they might further thoſe that ſhould come to the aſſault and breach, which they meant to make betweene the two towers, and to diſlodge the enemie from the trenches if he had made anie, and that the reſt of the two companies, whereof were the two Sergeants, ſhould keepe themſelues in battaile raie in the rampier, lying ouer againſt the ditch, to ſafegard the other ſouldiers into the towers. Theſe Sergeants with their ſouldiers went boldly hard to the bottome of the wal of the ſaid two towers, and taking a viewe of them, founde that they were too deepe, to lodge in anie wiſe within them, and by reaſon that thoſe within made little reſiſtance, the Captains of the ſayd companies were of opinion, that the towne might be forced and taken that waies, whervpon they ſtouping a litle, entered boldly into the ditch that was deepe and without anie water: and after them followed all the Nobility that was there preſent without anie aduiſe or commandement from their Generall, and ranne into the ditch, ſome armed, ſome vnarmed, and ſome with their ſwordes only in their hands, and walked ſo boldly harde by the walles, and with ſuch a courage and reſolution, that I may aſſure you

you if their had beene but one hole thorow the wall, that a man or woman might haue crept thorow, the ſaid towne had bene ſtraight our owne: but that good God that is carefull to preſerue thoſe that be his, would not ſuffer ſo great a miſchiefe to fall vpon vs: but rather hauing reſpect to the right & equitie of the cauſe that we maintaine, left no poſsibilitie for vs to take the ſaid citie: and cauſed that the retraite being ſounded, al our men retired with verie little loſſe: for the enemie that had another drift and conſpiracie againſt vs, made no account to repulſe our men, but would willingly that they had entered in, that they might haue executed their naughtie fetch, cõtriued by the Countie of Briſſac, the Lordes of Pierrecourt, and of Long-champ, the Barons of Vernie, of Eſchauffour, of Tubeuf, and other ringleaders of the Rebels, who when they durſt not come into the field to encounter with vs, thought by this ſurpriſe to haue entrapped vs at Falaize, and for the ſame purpoſe had they aſſembled the flower of all their rebell forces, and hauing taken frõ about l'Aigle, Orbec, Seez, Argenten, Vimoutier, and other places neere thereabout, a companie of more then ſixe thouſand men, Gautiers, as well appointed for muskets and harquebuzes, as may be ſaid, amongeſt whom they did mixe ſome ſeuen or eight hundred common ſouldiers, ſuch as they could come by: ſome Nobilitie alſo of the weaker ſort, but a great number of Prieſts, Canons, Monkes, and other eccleſiaſticall perſons, hauing conueyed all their forces neere to Argenten, where the tho Lord de Briſſac, accompanied with the Barons of Eſchauffou, of Tubeuf, the Lordes of Vieupont, Roquenual, of Beaulieu, of Aunay, and other chiefe captaines of the ſaid rebels receiued them, and conducted

them the right way to Falaize, thither came the Baron of Vernier with his forces from about Damfront, thither came alſo the Lord of Pierrecourt with thoſe that he could make out frõ Pontau-de-mer out of the coũtry of Auge, and from Honnefleur, thinking now to atchieue their wicked enterpriſe: But they were deceiued, for the Duke hauing aduertiſement the Wedneſday night of their pretence, prouided for them, and taking aduiſe of the Nobles that were with him, remooued the Artillerie from the trenches, and ſent away his cannons to Courcy (a caſtell very well fortified, two leagues from Falaize) and reſolued with the ſaid Coluerine to meete the enemie in the plaine field to encounter with him, which he did, after that the Lorde of Emery, one of the Marſhals of the field had taken view of them, and by his report, as alſo of diuerſe others, it was knowen for certaine, that they were lodged in three Villages very neare adioyning the one to the other. He appoynted the Lord Countie of Thorigny, of Longaunay, and the Lord of Vicques the elder brother, to lodge with their troupes betwixt the ſaid villages and Argenten, to keepe them in on the one ſide, and the Lords of Bacqueuille, de l'Archant, and de Beuuron with their companies to enuiron them on the other ſide, and the Duke himſelf came full vpon them marching with the whole army, ayded with the Lords of Hallot and his owne brother, and being on the top of a little mountaine, commaunded the Lords of Emery and of Surene, Marſhals of the field, to aduaunce the Infanterie which was vpon the left hand with the Coluerine, the which they ſoone did: For although our footmẽ were very few, yet thoſe that we had were ſo hardy, and their leaders who were the

Lords

Lords of S. Denis, Maillot, du Radier, de Roqueuille, Chauuain, Daulphin, Glaize, and other voluntary, ſo hardy and ſure men, that they made no delay, but skirmiſhed ſtraite, and their enemies did the like, ſhooting many musket & harquebuze ſhot from both ſides, but as ſoone as our Coluerine beganne to play in their faces, the rebels began to be much amazed, and my Lorde Briſſac himſelfe cauſed his Cornette to turne brydle, and retyred with ſome number of horſes and horſemen as hardy as himſelfe: yet did theſe rebell troupes after the firſt Coluerine ſhot, which had not much hurt them, ſtande to the fight: but when they heard the Coluerine roare the ſecond time, and ſawe the Lorde of Vaumarte, one of their chiefe leaders and fourteene or fifteene others caryed away with the ſhotte, they beganne to ſhake: Then my Lorde the Duke commaunded a freſh charge, which was giuen ſo hot and fierce, that all the ſayde rebelles were put to the chace, moſt of them put to the edge of the ſwoorde, and ſome taken priſoners. There might you haue ſeene a gallant companie of noble Gentlemen affectioned to the ſeruice of their Prince. Bnt it is vnpoſſible to ſpeake with what reſolution and valour theſe troupes, and thoſe of the Lordes de Hallot & of Creuecæur his brother, which followed him hard, did enter perforce among the thickeſt of theſe miſerable and mutinous rebels, nor with what reſolutiõ my Lord the duke de Mont-pencier did leade them to the fied, and marching formoſt in battaile did encourage thoſe that followed him, ſo that this race and ſcumme of rebels not able to abide the brunt, were forced to yeelde and fall downe vnder

their

their moſt victorious hands, ſome flying this way and ſome that way, to eſcape death, but all in vaine, for the ſlaughter was ſo bloodie and ſo great, that of all thoſe that they found at the firſt village called Pierrefite, which were about two thouſand men, there eſcaped not one onely man, or verie fewe if there did any, but were either ſlaine or taken priſoners all. The troupes aſſembled againe, my Lord the Duke ſet vpõ the ſecond village, called Villiers, where hee found another great companie of Rebels, vnder the conduct of the Baron of Tubeuf, who eſcaped not ſo well as the former: for whatſoeuer wee met withall there, felt either fire or ſword, without any mercy, the Baron of Tubeuf and few others excepted who were takẽ priſoners. And becauſe the night drewe on a pace thoſe which were lodged in the their villages called Commeaux, who were not aboue a thouſande or twelue hundred men, amongſt whom were diuers gentlemen, as Monſieur de Beaulieu, and other Clergie-men of Seez, many of them being Curates, (and amongeſt others there was the Curate of Vimouſtier, the moſt peſtiferous mutinous and ſeditious fellow in all Normandie) held out a while and skirmiſhed a little with the Captaines le Radier and Chauuain, but Monſieur de Beaulieu was by and by taken at the entrance of the fort, and being caried by the ſayd Captaine Chauuain, before my Lord the Duke, tolde for certaintie that there were at the leſt eight hundred men well armed and wel appointed in the ſaid fort. Wherefore my Lord ſeeing it was then late, commanded the Lords de Bacqueville, and l'Archant to get into the fort, and to find ſome meanes to force it, with the Infanterie, and the Coluerin that hee left them, and he went to lie that night at Eſcouché,

where

where he arriued about eleuen a clocke at night. As ſoone as he was gone, theſe miſerable rebels hearing how their companies were ouerthrowne, yelded their liues being ſaued onely, and were by and by diſarmed, and afterwards cõducted to Eſcouché, where the duke ſoiourned all the morrow to take a view of the priſoners which were in great number of al qualities of perſons. The ſame day the Lords of Hallot & Bacqueuille, du Breuil, de Belleſontain & de l'Archãt went abroad, to ſee if they could meete with any ranging rebels, & miſſed not much to haue taken the Baron of Vernie, who hauing ſome number of Cuyraſſes retired in great ſpeede to Argenten, with the County of Briſſac, and the reſt of his complices, which are ſo diſcouraged, that they dare not appeare in any place, where they heare of our troupes, who doe nothing but go from place to place ſeeking out rebels to fight with them, to make them acknowledge their fault. The morrow being Saterday, the xxij. of the ſayd Moneth, leauing the Lordes of Harcourt, of Saint Mary Venoix, and of Saſſy at Eſcouché, we came to lie at Courcy. Where hauing intelligẽce that Monſieur de Pierre-court was lodged not farre off with ſome Lanciers, our troupes mounted ſtraight on horſebacke, and went to find them out, but they miſt of them, for they had diſlodged, and we had tidings how they made no great tarying: ſo that in all the plaines ten leagues round about this citie, two rebels are not be found in the field togither, they haue bene hit on the hips ſo kindly theſe two ſundry times. But the laſt ouerthrow was farre greater then I haue ſet downe. For that thoſe which were defeated were the flower of all their forces, were it of men at armes, or of capitall caitifs that perſiſted in their ſiniſter meaning,

and wicked rebellion againſt their prince. From Courcy my Lorde the Duke came directly to this Citie to bring backe his Artillerie, and purpoſeth within few dayes to be in the field againe, and to tary by it, till he haue by the grace of God reclamed all the baze Normandie to the very gates of Roan into the obedience of his Maieſtie. Sir, this is the true diſcourſe of all that is paſt and done ſince the arriuall of my Lorde the Duke de Montpencier in this Countrie, which is greatly bound and beholding vnto him: beeing moſt certaine that if he had not come, this Countrie had bene in poore and miſerable eſtate ere now: but God be thanked, the amendement is now moſt certain. And euery man may clearly ſee, that all enterpriſes of rebels are like the yce of one night, which melteth away in the morning: and ſo by conſequence their malicious practiſes cānot long endure: for their meaning being ſo ſiniſter & peruerſe as it is, it is impoſſible that it ſhould ſtand long time to take effect: and we ſee daily the experience thereof, and in this we muſt needes know and confeſſe the goodneſſe and mercy of our God, who maketh vs verily to confeſſe and acknowledge his greatneſſe and power, when it pleaſeth him. For this poore country which by the ſubtiltie and craft of theſe wicked ſpirits, the leaguers hath bene ſo much diuided within it ſelfe, & the Inhabitants therof ſo for the moſt part ſeduced, and bewitched, that they knew not themſelues, and by that meanes had cleane forgotten their true and naturall dutie towards his Maieſtie, now that they ſee by the comming of my Lorde the Duke of Mont-pencier, howe their complices and adherents haue beene handled, they will ſeeke to reconcile themſelues, ſo that I haue good hope that ſhortly

ſhortly the rebelles force ſhall be verie ſlender, albeit thoſe of their partie haue ſowed ſo many falſe bruites, lies, and pure inuentions of their owne heads, and do not ſticke to ſpread them abroade in all the Cities of this Prouince: notwithſtanding the greateſt parte of them, employing all the friends they haue to reclaime and reconcile themſelues into the good fauour and obedience of his Maieſtie. So I beſeech God, Sir, to graunt you your heartes deſire.

From Caen this 23. Aprill.

1589.